

He once arrived in Śrī Raṅga-kṣetra.

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There, after having the *darśana* of Śrī Raṅganāthajī, he was so captivated that he mentally offered himself at the lotus feet of Śrī Raṅganāthajī.

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And he resolved to spend the remaining time of his life in His service.

[illegible]

He planted (cultivated) a very charming garden in a place which was near to the capital called Niculā-purī and adjacent to the temple of Śrī Raṅganāthajī.

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In that area, he cultivated a garden of Tulasī plants and panted various types of charming flower bearing plants and creepers. He used to string beautiful garlands from Tulasī delicate *mañjarīs* and leaves and fragrant flowers and offer to Lord Raṅganātha.

[illegible]

He offered eight types of garlands every day, which represent, in order, non-violence (*ahimsā*), control of the senses (*indriya-nigraha*), compassion for all living beings (*jīve dayā*), forgiveness (*kṣamā*), meditation (*dhyāna*), austerity (*tapasyā*), knowledge (*jñāna*), and the essence of truth (*satya-rūpa*).

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These eight types of garlands symbolized his mental offering of flowers.

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Thus, his daily devotional service to Lord Rāṅganātha began to run smoothly.

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At that time, there lived a beautiful courtesan in the city named Tirukkaram-vānura, whose beauty captivated even the Chola king himself.

Her name was Deva-devī.

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She often used to come and go to the Cola king's palace.

[illegible]

On the way, there was the flower garden of Vipra-nārāyaṇa.

[illegible]

One day, when she was returning from the royal palace with her sister, both were astonished by the natural beauty of Vipra-nārāyaṇa's garden and decided to rest under a tree there.

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Suddenly, Deva-devī's gaze fell upon Vipra-nārāyaṇa.

[illegible]

At that time, he was watering the Tulasī plants and simultaneously singing aloud the holy in a sweet voice with love and affection.

[illegible]

He was so engrossed in serving the holy Tulasī plants that he did not even glance towards the two lovely young ladies (*ramanīs*).

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This neglect deeply hurt Deva-devī's mind.

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She was taken aback and said to her sister, 'Is this man not crazy?'

[illegible]

Even great kings are captivated by my beauty, yet this young ascetic (*tapasvī*) does not even glance in my direction.'

[illegible]

Devadevī's sister said, 'Those whose bumblebee like hearts have already tasted the sweet beautiful form of Bhagavān, who is the source of all the beauty in the universe, naturally develop a disinterest

in sense enjoyment and the disgusting and reprehensible form of a woman cannot attract them.’

देवादेवी—‘मैं देखूँ।’

Deva-devī said, ‘I will see.’

देवादेवी ने कहा—‘तुम इस संन्यासी को तुम इस त्रिभुज में फँसाओगे।’

Her sister replied, ‘I will also see how you bind this ascetic in the trap (noose or snare) of your beauty.’

देवादेवी! देवादेवी ने इस बात को सुनकर बहुत ही दुःखी हुई—
‘तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे।’

Sister! Your hope is nothing but a vain hope. If this Brahmin youth gets entangled in your beauty, then I will serve you as your maidservant for six months.’

देवादेवी ने इस बात को सुनकर बहुत ही दुःखी हुई—

Deva-devī also said with a tone of pride—

‘तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे।’

‘If I do not make this young man mad and intoxicated by making him drink the wine of my beauty, then I too will serve you as your maidservant for six months.’

इस प्रकार देवादेवी ने देवादेवी के साथ एक बेटा लगा दिया।

Thus, a wager was placed between the two sisters.

देवादेवी ने इस बात को सुनकर बहुत ही दुःखी हुई—
‘तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे।’

Deva-devī immediately took off all her ornaments and precious clothes and sent them home with her sister. She then dressed as a renunciant (*sannyāsinī*) and slowly approached Vipra-nārāyaṇa and stood before him.

देवादेवी ने इस बात को सुनकर बहुत ही दुःखी हुई—
‘तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे।’

Vipra-nārāyaṇa, seeing a young female renunciant (*sannyāsinī*) standing before him with folded hands, was astonished and asked—

‘तुम कौन हो? तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे।’

‘Who are you and why have you come here? It is not appropriate for you to wander alone like this; you should leave this place quickly.’

देवादेवी ने इस बात को सुनकर बहुत ही दुःखी हुई—
‘तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे, तब मैं तुम्हारे लालच में फँस जाऊँगी—
तुम इस संन्यासी को फँसाओगे।’

The female renunciant (*sannyāsinī*) said in a very sorrowful tone, 'O Mahārāja! I am an unfortunate woman, afflicted by sorrow. Please listen to the story of my suffering and do as you deem appropriate.

[illegible]

My mother compels me to earn money by selling my dignity (body), but I do not wish to live a life stained by such disgrace at any cost.

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Helpless, I have come to seek refuge in you.

Please protect me, a helpless one, by granting charity of your compassion and mercy.

[illegible]

I will lie down under a tree away from your hut, water (irrigate) the plants in the garden, take care of them, and I will be able to live happily by eating your leftovers.'

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Saying this, she began to sob uncontrollably.

[illegible]

The simple-hearted devotee believed the deceitful words of the courtesan and, feeling compassionate, granted her permission to stay in the garden.

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Several days passed.

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It is a winter day.

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It is nighttime, and heavy rain is pouring down. The poor female renunciant (*sannyāsinī*) is shivering under that tree.

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Her sari has become wet from the rain.

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Vipra-nārāyaṇa felt great compassion for the poor female renunciant (*sannyāsini*) in that condition.

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He called her into his hut.

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ
ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

In the flash of lightning, the devotee beheld the incomparable beauty of Deva-devī, who was huddled in her wet sari.

ਉਹ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ
ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

He gradually began to lose his ascetic strength and ultimately became ensnared in the illusion created by the disguised female renunciant (*sannyāsinī*).

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

Deva-devī was victorious, and her wishes were fulfilled.

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ
ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

The influence of bad company certainly takes effect, and gradually, Vipra-nārāyaṇa's mind shifted (drifted) away from the devotional service of Bhagavān Śrī Raṅganāthajī and became attached to Deva-devī.

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ
ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

Today, he was the devoted servant of Deva-devī. Deva-devī also took the opportunity to reveal her true form (*svarūpa*) and, seeing the lack of resources and money there, returned home.

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ
ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

Desperate times call for desperate measures. Vipra-nārāyaṇa, too, began to be drawn to her house out of weakness.

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ
ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

He squandered all his wealth, honor, reputation, knowledge, renunciation, and everything else at the feet of that courtesan.

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

The allure of beauty turned the devotee into a beggar, wandering from door to door.

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ
ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ

When Vipra-nārāyaṇa had nothing left to please Deva-devī, she scorned him and drove him out of her house.

ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ ਆਪਣੇ ਆਪੇ ਅੰਨ੍ਹਾਕੁਲੀ ਨਿਕਲੀ ਸੁਨੀਤੀ
Mercy of Śrī Raṅganāthajī

It is nighttime.

It is nighttime.

Vipra-nārāyaṇa was sitting at the threshold of the door of Deva-devī waiting for it to open.

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Even after begging a lot, the door did not open.

Even after begging a lot, the door did not open.

He was sitting nearby, suppressing his feelings.

He was sitting nearby, suppressing his feelings.

At that moment, Śrī Raṅganāthajī, accompanied by Lakṣmījī, came down the same path. Lakṣmījī saw Vipranārāyaṇa sitting there in a dejected condition.

At that moment, Śrī Raṅganāthajī, accompanied by Lakṣmījī, came down the same path. Lakṣmījī saw Vipranārāyaṇa sitting there in a dejected condition.

It didn't take Her long to realize that this was Her old servant, but due to the twists of time, he was in this unfortunate state today.

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She requested Śrī Raṅganāthajī to rescue Her old servant. Raṅganāthajī accepted Her prayer with a smile.

She requested Śrī Raṅganāthajī to rescue Her old servant. Raṅganāthajī accepted Her prayer with a smile.

Someone is knocking loudly at the door of Deva-devī. Deva-devī asked from inside, 'Who is it?' 'I am the servant of Vipra-nārāyaṇa; he has sent this golden platter for you.'

Someone is knocking loudly at the door of Deva-devī. Deva-devī asked from inside, 'Who is it?' 'I am the servant of Vipra-nārāyaṇa; he has sent this golden platter for you.'

He is waiting for you right here nearby,' the unknown person who was knocking on the door replied. The joy of Deva-devī knew no bounds.

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She opened the door, placed the golden platter inside, and with insistence, brought Vipra-nārāyaṇa into her home. Meanwhile, servant disappeared.

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The next morning, there was a great sensation in Śrī Raṅganāthajī's temple—'The golden platter of Śrī Raṅganāthajī has been missing!'

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The priests informed the head of the temple about this. Usually, the news reached the ears of the king.

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Everyone was worried. A thorough investigation began.

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በሚታዩበት ጊዜም በሚታዩበት ጊዜም በሚታዩበት ጊዜም በሚታዩበት ጊዜም በሚታዩበት ጊዜም
በሚታዩበት ጊዜም በሚታዩበት ጊዜም በሚታዩበት ጊዜም በሚታዩበት ጊዜም በሚታዩበት ጊዜም

In the meantime, Deva-devī's maidservant informed the head (ident) of the temple about the incident where Vipra-nārāyaṇa gifted a golden platter to Deva-devī in this manner.

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Then what happened was that the royal officials, under the king's
 rs, apprehended Deva-devī and Vipra-nārāyaṇa along with the
 en platter and brought them to the royal court.

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Deva-devī explained to the king that this platter had been given
er by a servant of Vipra-nārāyaṇa last night. The king asked Vipra-
yaṇa to tell the truth.

“Mahārāja! I am a poor person; I have neither servants nor any wealth. I know nothing about this golden platter.”

Vipra-nārāyaṇa said, ‘Mahārāja! I am a poor person; I have neither servants nor any wealth. I know nothing about this golden platter.’

Ultimately, Deva-devī was fined for possessing stolen goods, and due to the lack of concrete evidence, Vipra-nārāyaṇa was arrested on suspicion and kept in custody.

Seeing the plight of the devotee, Lakṣmījī felt great compassion once again and prayed to Śrī Raṅganāthajī to show mercy on him.

Śrī Raṅganāthajī gave the king a dream—‘I have orchestrated all this pastime to deliver (uplift) My devotee.

I myself came as Vipra-nārāyaṇa's servant and delivered the platter to Deva-devī.

Vipra-nārāyaṇa is completely innocent. Release him.’ The king was greatly astonished. Overwhelmed by such a glimpse of the compassion of Bhagavān who is the ocean of mercy, he was filled with great ecstasy.

In the morning, Vipra-nārāyaṇa was respectfully released from prison and taken to his hut, and the fine imposed on Deva-devī was forgiven, with the collected amount returned.

‘Repentance and the acceptance of

Repentance and the acceptance of

the name 'Bhakta-aṅghri-reṇu' (Particle of the foot-dust of the devotees)

॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

This incident opened Vipra-nārāyaṇa's eyes. The intoxication of illusion (*māyā*) and bewilderment (*moha*) had faded away.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

Remembering his past actions and the unconditional mercy of Śrī Raṅganātha, who is the fathomless ocean of compassion, his heart was filled with repentance.

ॐ नमो भगवते वासुदेवाय ॥

He began to reproach himself repeatedly.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

To be freed from his committed sins, he drank the water that had washed the feet of the devotees of Bhagavān and adorned his head with their sacred foot-dust.

ॐ नमो भगवते वासुदेवाय ॥ 'ॐ नमो भगवते वासुदेवाय'
'ॐ नमो भगवते वासुदेवाय' ॥ ॐ नमो भगवते वासुदेवाय ॥

Now he began to introduce himself by the name 'Bhakta-aṅghri-reṇu' (a particle of the foot-dust of the Vaiṣṇavas) or in Tamil, 'Toṇḍāraḍippaḍi'.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

The current of the river of his life began to flow strongly once again towards the ocean of devotional service.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

He began to serve the devotees of Bhagavān with great faith.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

In his heart, there was no place for the desire to wander in various holy places of pilgrimage and holy rivers (*tīrthas*) like ordinary people. He spent their entire life in the devotional service of Śrī Raṅganāthajī.

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

**Deva-devī's new role as
the maidservant (*sevikā*) of Śrī Raṅganāthajī**

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Meanwhile, Deva-devī could not remain untouched by the impact

செல்லுபடியாகிய அனைத்து உடைமையையும்
அவள் தன் கால்களின் கீழே வைத்து, மெதுவாகவும்
தாழ்வுறவும், தீவிர பக்தி சேவையை மேற்கொள்ள
வதாக ஒரு சப்தம்

She offered all her possessions at the feet of Śrī Raṅganāthajī
and, becoming meek and humble, took a vow to render devotional
service to Śrī Raṅganāthajī for the rest of her life.

தமிழ் நூல்கள்

Book written by Bhakta-aṅghri-reṇu

‘Tiru-malai’ and ‘Tiruppaliyeḍūcci’ are exceptional compositions
of Bhaktāṅghri-reṇu

தமிழ் நூல்கள்—தமிழ் மொழியில்
தமிழ் மொழியில் தான் மட்டும் தமிழ் மொழி-மொழியில்
தமிழ் மொழி—‘தமிழ் மொழியில்’

In which ‘Tiru-malai’ is an extremely beautiful poetic work
composed by him, consisting of the sweetest hymns dedicated to Śrī
Raṅganāthajī, and its meaning is ‘blessed garland (*dhanya-mālikā*)’.

தமிழ் மொழியில்—தமிழ் மொழியில்
தமிழ் மொழி-மொழியில் தான், தமிழ் மொழி
தமிழ் மொழி—‘தமிழ் மொழியில்’

And Tiruppaliyeḍūcci is a high-quality poetic work imbued with
the mellows of devotion, which means ‘Awakening of the Supreme
Soul (Paramātmā)’.

தமிழ் மொழியில்—தமிழ் மொழியில்
தமிழ் மொழி-மொழியில் தான்

**These two books are in the Tamil language. It is said that
he attained Vaikuṇṭha at the age of 150 years. [Note:
Vaikuṇṭha is the abode of Lord Nārāyaṇa, which lies beyond
the coverings of the material universe and literally means the
place with no anxiety.]**

தமிழ் மொழியில்—தமிழ் மொழியில்

தமிழ் மொழியில் தான்

Bhakta-aṅghri-reṇu showers mercy on Tirumaṅgai

the creator of the fourth outer wall of

Śrī Raṅganāthajī

தமிழ் மொழியில்—தமிழ் மொழியில்
தமிழ் மொழி-மொழியில் தான்

During this time, a famous charitable person named Tirumaṅgaī was constructing the fourth outer wall of the temple of Śrī Raṅganāthajī.

சிலசில சில சில சிலசிலசிலசிலசில சிலசில சிலசில சில

Some parts of the garden of Bhakta-aṅghri-reṇu used to come inside the courtyard.

சிலசில சிலசிலசிலசிலசில சிலசில சிலசிலசில சில சில சிலசிலசில சில சிலசிலசிலசில சிலசில சில சில

However, Tirumaṅgaī completed the courtyard wall by leaving that part of their garden untouched.

சிலசில சிலசிலசிலசில சிலசில சில சில சில சிலசிலசிலசிலசில சிலசில சில சிலசிலசிலசில சிலசில

Seeing this, Bhakta-reṇu was very pleased and blessed Tirumaṅgaī immensely.

‘சிலசில சிலசிலசிலசில’ சிலசில சிலசிலசிலசில சில சிலசிலசில சிலசிலசில சிலசில சிலசில சிலசில

This event is mentioned in the book called 'Gurū-paramparāi'.